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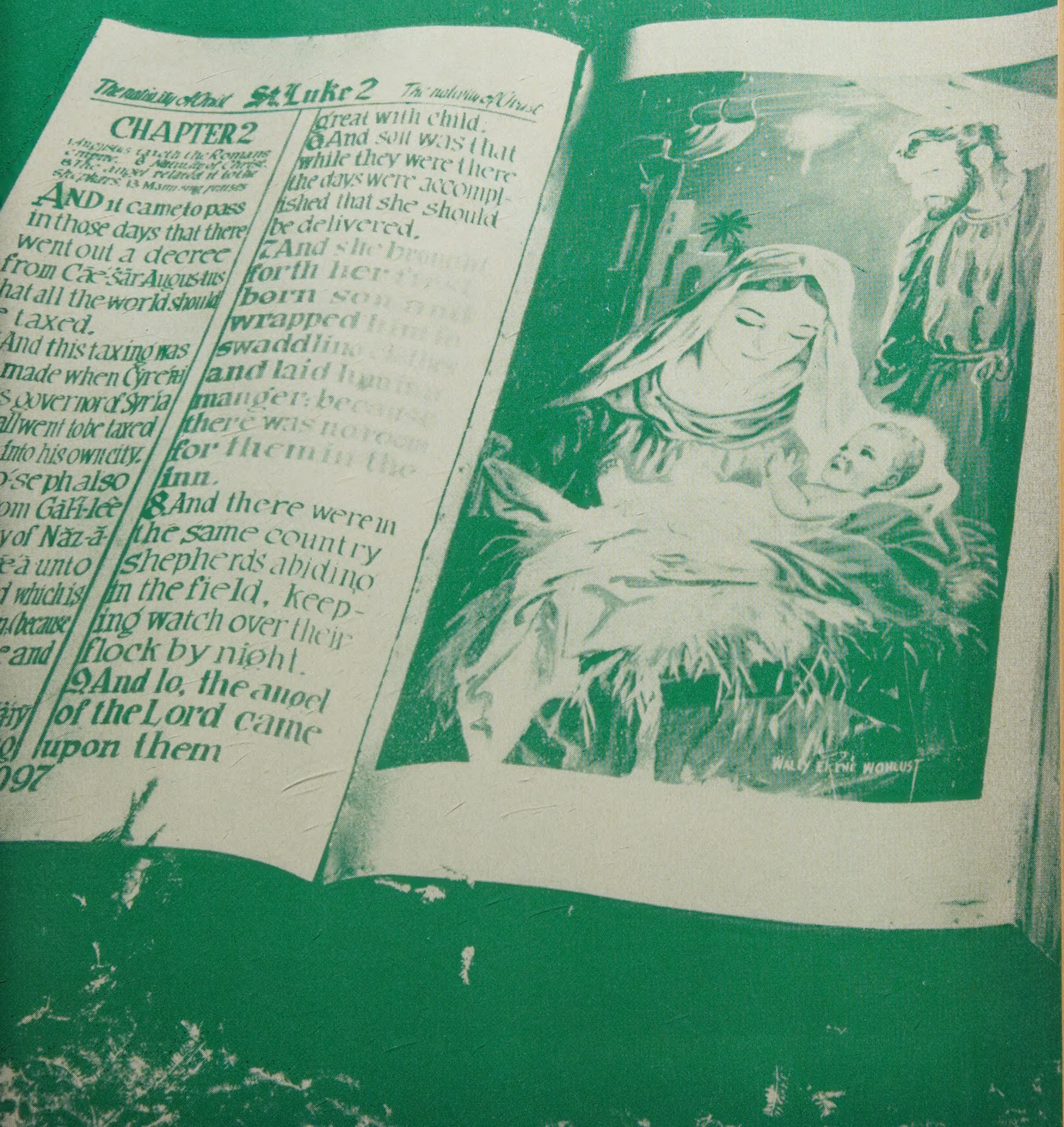
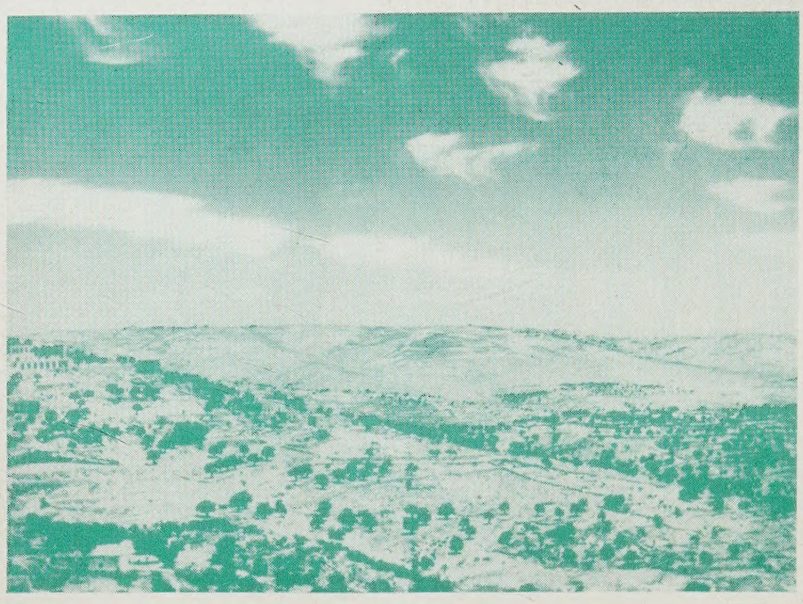
Lutheran Herald

DECEMBER 21, 1954

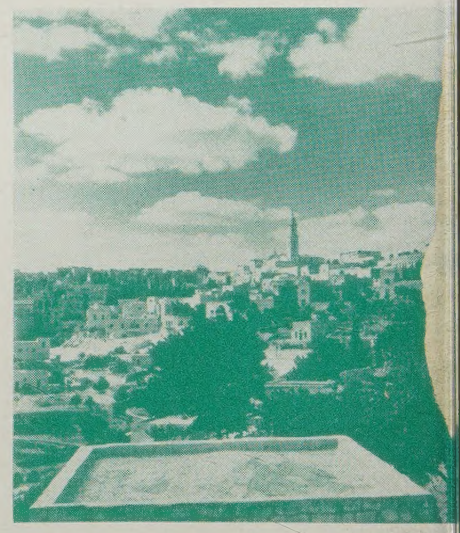

The nativity of Christ St. Luke 2 The nativity of Christ
CHAPTER 2
AND it came to pass in those days that there went out a decree from Cæ'sar Augustus that all the world should be taxed.
And this taxing was made when Cyre'ni·us was governor of Syri'a.
And all went to be taxed into his own city.
And Joseph also went up from Gal'i·lee, out of the city of Naz'a·reth, into Judæ'a, unto the city of Da'vid, which is called Bethlehem; (because he was of the house and lineage of David:)
To be taxed with Mary his espoused wife, being great with child.
And so it was that while they were there, the days were accomplished that she should be delivered.
And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
And lo, the angel of the Lord came upon them
WALTER ELMER WAHLUST



RNS Photos

The well-known places of the birth of Christ are still in existence in the Holy Land. The picture at the right is of a street scene in Bethlehem, a town five miles from Jerusalem. The place of Christ's birth has existed without change during thousands of years. Chief Christian shrines are the Church of the Nativity, built over the site of the manger, and the Milk Grotto, or Women's Cavern, where according to tradition, a drop of the Virgin's milk fell on the floor when the Holy Family took refuge there. Nearby are the "Fields of the Shepherds" (left), said to be the first spot where the angels appeared to the shepherds on the first Christmas.

Where Jesus Was Born



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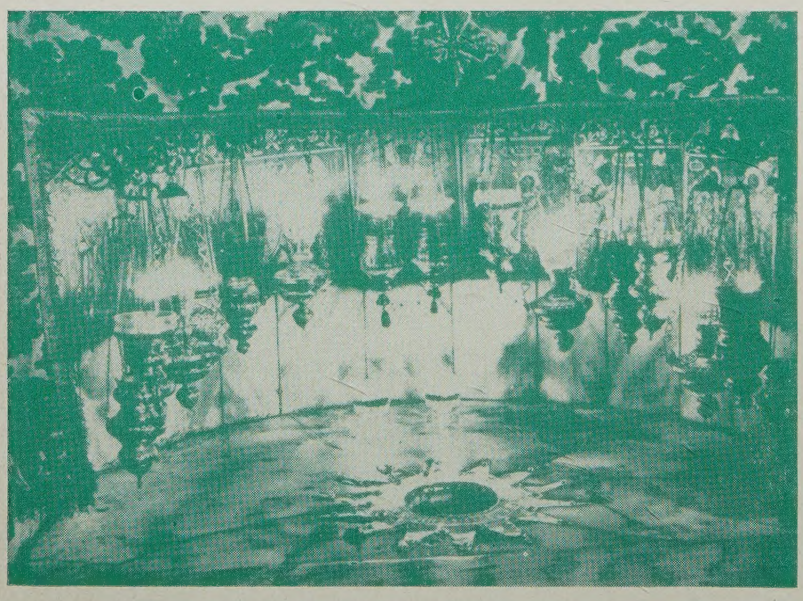

Above is pictured "The Little Town of Bethlel
where Jesus was born some 2,000 years ago.
five miles south of Jerusalem and overlooks a
highway to Hebron and Egypt. Over the t
tional birthplace of Christ is the Church of
Nativity. This grotto, pictured at the left, r
the traditional site of the birth of Christ.
crypt is reached from the upper church b
double flight of stairs leading from the
side of the choir to the grotto below. The
of Bethlehem, cut out of stones and fitted
the marble floor paving, is believed to mark
exact spot of the nativity.

Cover Photo by RNS

VOLUME XXXVIII . . . NUMBER 51
Minneapolis, Minn., Dec. 21, 1954

Lutheran Herald

Pioneers of the Christ-Way

THE EDITOR

Etching by Harmon

A CHRISTMAS MEDITATION

'illions have heard it now—but the words of the st Christmas sermon sounded unfamiliar, strange, the ears of shepherds, used rather to quiet con- sation among themselves around the fire on a l night.

Innumbered multitudes have listened since—but harmonies of the Angelic Anthem fell upon ears e familiar with the night sounds of muted daily

he feet of countless seekers have walked to Beth- em since—but the way was unmarked for shep- rds who knew better the paths that led to "green astures" and "still waters" where sheep might find est and food and drink.

The Communion of Saints has knelt at the man- er since—but to the shepherds it was a strange hing and wonderful that a little Man Child should e lying there.

The servants of Christ for two thousand years ave gone into all the world to tell the story of hristmas—but when the shepherds "returned, glori- ing and praising God for all the things that they ad heard and seen," they were the first.

They were the Pioneers of the Christ-Way, these hepherds whom God so strangely chose, and so singularly blessed. They heard the first "tidings of great joy which shall be to all the people." They listened to the first "Glory to God . . . and on earth peace." They blazed the trail to the Savior's presence. They were the first to worship and adore. They were the first evangelists, the first to "Preach, Teach, Reach."

No, the years have added nothing, because there was nothing to add. In the brief story as Luke tells it (only 425 words in length), is contained all "the length and breadth and height and depth" of God's

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CLARICE FOSS, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Editor**

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 4, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

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love for unsaved man and of saved man's response of gratitude to the God who saved him.

C*hristmas, 1954. Almost two thousand years have come and gone. Again the world pauses in recollection; and the children of God pause in worship and gratitude. Can the scene of the first Christmas night be lived again? Can the experiences of the Pioneers of the Christ-Way be ours? Let us see.*

We are not shepherds. Not for us night vigils guarding the flocks. Who are we? The sons and daughters of men, the dust of the world's sore paths upon our feet, the burdens of daily living upon our hearts, the sins to which man is strangely heir upon our consciences. We are humanity—created in the image of God, but fallen far, far away from Him.

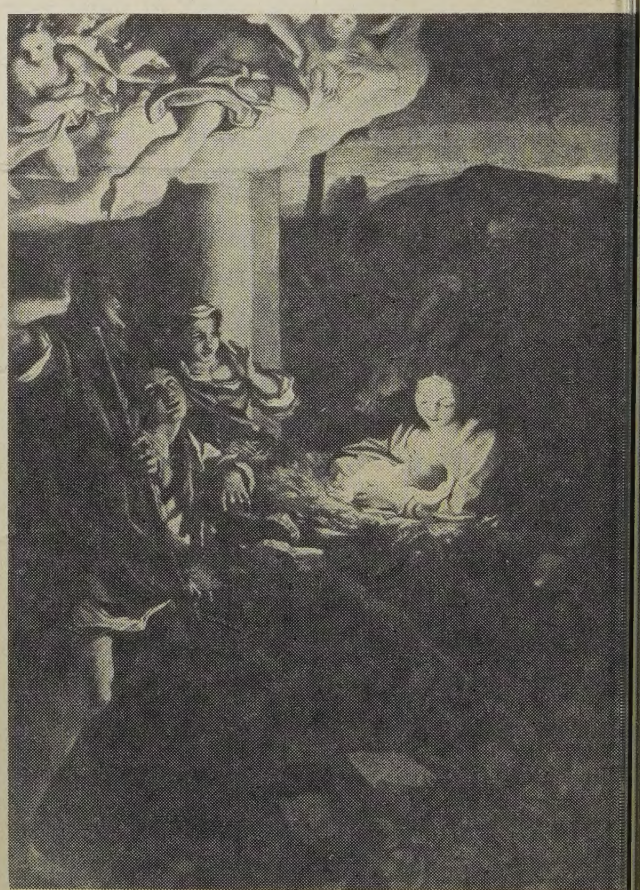
We need forgiveness and peace; so did the shepherds. We need the soothing touch of the Master's hand upon brows that the world has fevered. We need the quiet words of Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We need what the shepherds needed. Do you think that the sermon or the anthem of the star-lit fields of Bethlehem needs to appear in a "revised version" in order to be understood by men on America's streets and lanes, along the highways and behind the hedges of modern life? I don't.

Few of us will ever follow literally in the footprints of the shepherds as they walked the untried path to the manger. None of us will ever see the Savior as a Child. That doesn't mean that we cannot find exactly what the shepherds found. The promise of the angel to them is the promise of God to us. There, and only there, can we find "a Savior, who is Christ the Lord." That well-worn path, marked out by the Pioneers of the Christ-Way, stretches before us this Christmas Night. Walk it. You too need to see the Savior of the world.

The high resolve can be re-created too. The Pio neers of the Christ-Way blazed a trail of return fro the manger which criss-crosses the world today. D you think they were ever the same again? Of cours not. There would come days of trial and temptatio There would be times when they wondered whethe they had seen an angel, heard an angelic choir, kne at a manger. There would be times when the whol thing would seem to them the vain dream of on who needed, but could not find. But, of this you ma be sure, they "followed the gleam" until it led the home.

S*o we walk. Falteringly or surely, with courage c with fear, ably or with limited ability, sometime running and sometimes crawling—yet we wal Ours is the privilege, ours the responsibility, of te ing of the things we have heard and seen.*

We are not pioneers. But we are the heirs of great tradition, the beneficiaries of a great ideal. B cause our experiences have been those of the Pionee of the Christ-Way, because our desire of gratitude theirs, we walk in the way marked out by ther The way to the place where He is. The way back a needy world. And at last the way to the place everlasting Christmas, to meet there all those wh have walked before us.



RNS P

A Child Is Born

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And His Name Will Be Called

Wonderful

Counsellor,

Mighty God,

Everlasting Father,

Prince of Peace.

for Behold,

I Bring You

Good Tidings

of Joy

Etching by Harmon

Gloria in

Excelsis Deo

RNS Photo

RNS Phot

". . . and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was." Matt. 2:9. (From the painting "Journey of the Magi" by Stefano De Giovanni Sassetta.)

What Made the Wise Men Wise?

A CHRISTMAS MEDITATION BY HAROLD COOKE PHILLIPS

The Wise Men in the Christmas narrative were wise in that they were learned in the lore of their time. They were probably astrologers; men who, by studying the heavens, so it was thought, could predict the events of earth. However, it is not for their alleged knowledge of the stars that we call them wise, for indeed that knowledge has passed away. Astrology has become astronomy, even as alchemy chemistry. "Knowledge . . . shall vanish away," said Paul. Our knowledge, too. A textbook in zoology used 50 years ago would be wholly inadequate today. Many things we thought we were dead right about a generation ago, we now know we were dead wrong about. But, the three men who journeyed from the East bringing their gifts still deserve the title "wise men."

Why were they wise? For one thing, because they acted on the vision that had come to them. "We have seen His star in the East, and have come. . . ." It is conceivable that others may have seen what they saw. If so, they are lost to history. Their vision paled in the light of day. It is not the light we see but the light we follow that makes us wise. The wise men were wise because they followed the gleam. They persevered. "We have seen His star . . . and have come. . . ."

The Star of Bethlehem may be regarded as a symbol of any gleam of truth God sends to us. Peter saw a star. He had been reared in a tradition which was wont to regard those of a particular race as having a unique if not exclusive monopoly on God's love or concern. To him, however, came the vision of a great truth—the inherent dignity and worth of man in the sight of God regardless of race. Presently there was a knock at his door, messengers from Cornelius, the Gentile. Like the wise men, Peter *acted*. He journeyed to Cornelius, to whom he said: "You . . . know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean."

Paul saw a star. He saw in Christ a universal figure, one who transcends every particularism of race, class or nation. He acted on this truth and Christianity became a universal faith. Wise men, when they see a gleam o truth, follow it.

No sky is ever completely starless. Even this dark worl of our time has its star—the promise of a world com munity. It is not easy to follow that star today. It wa not easy for the wise men to follow their star. The came from afar. They confronted, as we do, Herod government, one of ruthless tyranny. But they pe severed. These who seek peace and pursue it may b dubbed daydreaming idealists. "We have always ha wars, and we always will." But, even as the wise me persevered despite obstacles, so must we.

Nor is your life or mine without its star. As Williar Law puts it, "When the first spark of a desire after Go arises in thy soul . . . give all thy heart unto it . . follow it . . . it will lead thee to the birth of Jesus i thine own soul." The tragedy of many of us is n that we have not seen His star, but that we have n journeyed in its light. The wise men not only sa they followed. That is one reason why they were wis

The wise men were wise because they were interionally minded. One of them, tradition has it, came om India, another from Persia, the third from Chala. Those three kings journeyed across deserts to a all village in what was to them a foreign land. They v something of supreme worth beyond their own rders. It is conceivable that they may have said, "If s star does not focus its beam within our boundaries, e thing to which it leads cannot be of much account." eir love of country, their pride of race, might have ade them nearsighted, or might have destroyed their pacity to be fair or objective in their judgments of ers.

But they did not say that because they were wise en. They knew what we sometimes forget; namely, at God often reveals His truth in most unlikely places. 'his is God's country," we sometimes say. The truth that every country is God's country, even a so-called on Curtain country.

We need the wisdom of these men today, especially e Americans. We are so "sold" on our standard of ing that we tend almost unconsciously to judge other ople by our materialistic measurements. So we miss e enduring values that may inhere in their culture. easured by our standards, would we have been greatly pressed by what the wise men saw in Bethlehem? ere was a little baby, the son not of wealthy or socially minent people, who was cradled not in a palace but a stable. How often do we miss significant values cause they appear in such unlikely places. These men d not. They were wise. They looked beyond the outard trappings to eternal truth. If we shared their wism, while we should not love our country less, would t our understanding and appreciation of other peoples crease?

eir international outlook is seen also in their appreension of the universality of Christ. Their own gods re national deities, but in uniting about the cradle Christ they found that which transcended nationality. d they not see in Christ, God's answer to our interional conflicts?

This problem of finding that in which men can cohere no longer academic. It is first on the agenda. We can t put it off. Everything seems to be saying, "Cooperate perish." Is Christ the link to bind the nations toher? Were the angels mistaken when they sang: he glory of the Lord shall be revealed, and all flesh ll see it together"? These foreigners who came from ferent countries to find, as they stood about the man, that they were no longer foreigners but brothers a shared experience—were they mistaken or supremewise? What are we putting between ourselves and ers, that which repels, antagonizes, scares, or that ich elicits trust, faith, good will?

Photo by Harold M. Lambert

At the Manger

Between Chile and Argentina on the ridge of the Andean mountains is a huge statue of the Christ: "The Christ of the Andes." Placed there as a symbol of peace, it reminds us of the spirit of understanding and good will that can and must exist between nations. Please God there shall come a day when we shall have the wisdom to see what these God-illumined wise men saw, that "in Christ there is no East or West."

The wise men were wise because they realized the importance of worship. "We have seen his star in the East, and have come to worship him." They came not just to see Him out of curiosity, to talk about Him as though they were gossipmongers; they came to worship Him.

"How foolish this seems!" someone may say. "Can you imagine three men in their senses journeying days on end just to worship God? Are there not thousands of people who live across the street from churches who never take the trouble to walk across? What foolish men those three kings were!" On the contrary, in this too they were wise.

For what is the meaning of worship? It is the orienting of life Godward. It is coming just as we are with our limitations, our failures, confusions, doubts, fears, griefs, our sins, and turning ourselves Godward, seeking His cleansing, His light, His love. To do that is the deepest wisdom.

The late Archbishop of Canterbury, William Temple, without doubt one of the most learned men of our time, had this to say about worship: "To worship is to

(Continued on page 1190)

This article is made available by the Associated Church Press. Although its emphasis is somewhat different from what we are accustomed to, it will commend itself to many because it does point to the Universal Christ.—The Editor.

"All of Them Are People"

Lloyd Svendsb

The assignment was seemingly very simple—to write a story about life in a refugee camp in Austria.

For one who has never lived there, it can be only the observation of a visitor, passing through, but perhaps failing to sense the true situation.

Were you to be seated across the desk from me you would be sitting in a brown, weather-beaten barracks located at the edge of a refugee camp outside of Salzburg, Austria, used as an office for the Lutheran World Federation Resettlement Service. You would be smelling smoke which had lingered throughout the day from the little coal stove in the corner where the fire had been started in the morning to take the chill from the room.

Seat yourself and look out the window. You will see another brown, low barracks. A narrow hall runs through the center, off which open several doors leading to about thirty rooms which are "home" to refugee families. Each room is about ten by twelve feet, and it must house an entire family, sometimes of six people. If the father is working, he must pay 100 schillings rent per month. If the people are old and cannot work, the room is free. Single men and women share their rooms with five or six others.

The barracks are one-walled structures, without siding, frequently without foundations. They were built by the Germans near the close of the war to house the influx of refugees. They stand close to one another, and bear a striking resemblance to the barracks in "Stalag 17." In the center of the camp is one building used as a general washroom and lavatory. Flies buzz happily around it and the odor permeates the general area.

The camp is located off the main road, so that thousands of American tourists who visit Salzburg annually for the Festspiel must go out of their way to find it. Otherwise, they can go their way undisturbed.

Look out the window again, and you will see five old people on a bench on the west side, watching the sun go down. They must use canes to walk, and they are wearing old clothes, tattered clothes, undoubtedly from America.

They are alone. Either their children are dead, behind the Iron Curtain, or are not interested in helping them. No foreign country wants them, since they are public charges. They receive five schillings and eighty groschen from the Austria government daily (about 20 cents). On this they must live, unless they receive LWF or other voluntary agency food packages.

At night they can sit and watch the lights on huge fortress overlooking the city, or they can see brilliant neon of the Winkler Cafe up on the mount side, frequented only by tourists with money, not the native Austrians.

If you prefer a change in scenery, go to Villach, city located in a little Alpine valley, less than ten mi from Italy and a short distance from Trieste. At ni from the tourist point of view, you can see the flo lighted Ruine Landskron on the mountain side, parts which date back to the seventh century, B.C., acco ing to the literature.

Outside Villach, you will discover this camp unexpe edly, as it is well hidden from the traveler. On a ch fall morning, leave the highway and walk over a sli knoll. There below, you will see smoke rising fr hundreds of chimneys, some of them mere rusty pipes jutting from several tar-paper-looking shacks.

Proceed down the gravel path to the second r of houses. Sharing one half of the east end of the b racks, in which the Lutheran World Federation ha small office, is an old woman from Russia. If bea consists of soft skin, white hands, and trimmed h this woman would have to be called ugly. She is the sweet, old grandmother who some people wo like to "love" and call "adorable." Her bare legs ragged from walking in the fields and woods. Her o shoes are thick callouses, developed from trudging sh lessly through travel and mud. Her feet are dirty, si she has just returned from her little garden plot th kilometers away. She is sitting on a rusty pail, knitti The tough cord she is using for yarn lies on her apr which is an old gunny sack. She says nothing. She d not smile. She does not moan. Her eyes seem cold. is alone, and nobody seemingly cares.

You turn to look the other way. Your attention caught by a brown-eyed boy of four, a Hungarian. talks all the time, mostly in his native tongue, in spersed with a few German phrases. He, too is b footed and dirty, although he was clean a moment a Right now he is digging in a little garden plot betw two barracks in which are planted a few rows of tatoes, and corn and some flowers.

Stroll down the street. Youngsters of all ages descriptions will suddenly appear from behind wo piles and stare at you. They have come from m lands: Rumania, Czechoslovakia, Hungary, Yugosla

ɔland, Estonia, or Russia. Some of them are perhaps the care of an older brother or sister, aged twelve, hile their parents are away during the day working.

he day is late, and you look down the road, now led with people streaming home to the camp. Some ove quickly; others prefer a slower pace. Some are ding bicycles. Men and women returning from con-ruction jobs or cement works, mines or farms, where ey have worked with their hands all day.

Some of the women carry flowers with which they ɔpe to add a little color and cheer to an otherwise ab dwelling. As they enter their homes, they are eeted with shouts from their children—hungry chil-en.

Cooking is rather simple. Perhaps some potato soup, y bread, and potatoes. Then there is cleaning, mend-g, and washing. Added to this is the nervous tension veloped by hundreds of unfounded rumors, and the ɔod fortune that every sound from the family living the room on either side is audible. When people are ed and sometimes hungry, tempers can be short, lan-ıage can be curt, and children can cry in a refugee mp as well as in American homes.

Go to the edge of the camp and stand by the roadway. bserve the people pass by. Many of them are skilled ectricians, mechanics, carpenters, masons, tailors—iven from their homeland because of Russian perse-ıtion. Many of them are from farm homes, others ɔm homes of doctors and lawyers. Several are cul-red and well-educated. Some have brothers and sis-rs in Siberia. Some of them have mild cases of TB, sily contacted in the damp barracks, preventing them ɔm ever leaving Austria for another home. Despite eir many cares, most of the people seem cheerful. All ve the one common bond of unity in being unwanted any country, of having lost everything this world ıce offered them.

A few of the passers-by hope to emigrate elsewhere: America, Canada, Australia, Brazil, wherever there room. These plans they keep as secret as the thin alls will allow. Plans to emigrate might cost them their bs.

Your attention is caught by an attractive, middle-ed woman. She is neatly dressed and seems well-ised. She is returning from Switzerland where she s worked during the week as a seamstress, to earn oney for the support of her two young sons and aged other.

Behind her walks a tall, gaunt looking man, new in e Lager. He has just brought his family across the rder from Yugoslavia, after both he and his wife had ved prison terms for unsuccessful previous attempts crossing. He limps as a result of an injury received ring his first try, but he never complains of the injury. He is thankful he escaped alive, even though the paths ahead still bristle with hardship. With the entire border of Yugoslavia mined, escape was on par with ripe wheat in a hail storm, but help came from the other side. As he limps by, he looks to be past fifty years, but he is only twenty-nine. He may not eat tonight as next week he must buy shoes for his boy.

With him walks a young man of about thirty-five. He has been barred from emigration as he was caught taking firewood from the forest in order to prevent his mother and younger sister from freezing to death in the bleak winter of 1946.

They keep coming. Young people. Old people. Proud people. Calloused people. Toughened almost to immunity to hardship and disappointment. All of them are people—creatures of God, from whose lives have been deleted the elements of freedom and joy.

Daily they struggle. The agenda tomorrow will not vary. Days are fast becoming a decade. With the passing of time, conditions call out only the more loudly to arrest the conscience of Christendom.

LUTHERANS RECEIVE INDULGENCE

NLC News Photo

Dr. Johannes Stuhlmacher (second from right), manager of the German Lutherfilm, GmBH, presents an original parchment indulgence authorization issued on behalf of Pope Leo X in 1516 to Dr. Paul C. Empie, chairman of the Lutheran Church Productions, Inc. Watching are Dr. Osward C. J. Hoffman, secretary, and Robert E. A. Lee, executive secretary of Lutheran Church Productions, sponsors of the successful "Martin Luther" film, which dramatically depicts the abuse of such indulgences.

Bibles for the Blind

People blessed with all their normal faculties, reach out for the comfort of the Bible. They pick up a single volume—little more than average size as books go—and convenient to handle.

In contrast, for the blind to read the complete Bible in Braille twenty separate, large-sized volumes must pass through their hands.

When Ruth Barrett, in charge of the American Bible Society's work for the blind, wants to illustrate the point, she silently stands next to a straight pile of the twenty volumes of the Braille Bible that reach exactly to the top of her neat five-foot-six height.

In appreciation, the blind are joining the sighted in signing the "World Good Will Book." This book will contain the signatures of people from at least sixty different nations, as a demonstration of their faith. As they sign, they will also contribute to a fund to make the Bible available to those who want it. Throughout 1954, Bible Societies around the world are collecting these signatures on identical pages to make up the final book, which will be sent to the United States for binding. The completed "World Good Will Book" will be displayed in principal cities around the world, and afterwards loaned for one year to each of the participating Societies.

During the past year, distribution of Scriptures in the Society's program for the blind reached an all-time high, with a total increase of 14%.

The light of the Bible enters the world of the sightless through their fingers and ears. For finger reading, the American Bible Society produces the Bible in the Moon System as well as the Braille. For listening, the entire Bible is available on Talking Book records.

Up to the end of 1953, a total of 425,206 embossed volumes and Talking Book records were sent to the blind throughout the world by the American Bible Society, in 37 different languages and systems. Their numbers grow every day.

Through friends of the Bible and of the blind, the Society has increasingly been able to bring Bibles to the blind at a very small fraction of actual cost. In needy cases, the Society finds discreet ways of presenting the Bibles as a gift.

Often, Bibles for the blind radiate their inspiration to the sighted as well. A blind California lawyer wrote a warm note of gratitude upon receipt of his first Bible in Braille. He could now teach his Sunday school class of sighted youngsters through the use of his fingertips, rather than having to depend on his memory.

The sightless in the United States are naturally an

RNS P

Light for her sightless world

important concern in the ever-widening program of American Bible Society. Each day brings new awa ness of the vast unsatisfied demand for Bibles for blind. A man telephoned to the Bible House in N York City from Tennessee. A few days later, when arrived in Miss Barrett's office and received his favo volume of Scripture Passages in Braille, he said v simply with an expression of serenity new to him, "T is what I have been waiting for for a lifetime." H there is also great need for Bibles for the blind in far-flung corners of the globe. There is special imp tance in this foreign work as modern transportat and communication are unifying the interests of world.

For example, the blind Bible Woman in Mexico C who, for 47 years, was a colporteur for the Ameri Bible Society's Agency there, brought the people Word of God and the Message of Brotherhood. W head erect and white hair framing a gentle face, Gua lupe Rosillo was a familiar sight in many spots throu out the city as she read aloud from the Bible with fingers to groups gathered around her. There are creasing appeals from Latin America for Braille Sc tures in their own languages.

During 1953, a new edition of the New Testam in Korean Braille was completed. The work in Kc demonstrates the persistence of the Society despite fortunate set-backs. When the Communists ente

oul early in the Korean War, they burned the Bible ouse there and destroyed the Scriptures in Korean raille. Arrangements were immedately started for mak- g new plates, and for getting off shipments of paper d binding materials from the United States. Last ar, at a new Bible House in Pusan, several hundred pies of the new edition of the New Testament in 10 lumes of Korean Braille were printed and distributed. nen disaster struck again when this Bible House was rned by a fire of unknown origin. Needless to say, newed efforts are once again under way to meet the nergency calls for more Scriptures for the blind of is devastated land.

At the opposite side of the world in a school in Lebanon, the first book ever received by blind teen-agers that they could read for themselves was the first edition of the Society's "Small Volume of Scripture Passages" in Arabic Braille.

The American Bible Society's work for the blind began in the United States in 1835, just 19 years after the Society was founded in 1816, and is only one of many foreign and domestic activities of the Society.

To promote all the activities of the American Bible Society, people throughout our country are signing the "World Good Will Book" to put more Bibles into the hands of those who seek its comfort and guidance.

God Used the Bulletin Board

Oscar C. Hanson

fter midnight, he walked from the bus to his sub- ban home, very tired, weary, and down in spirit. His o was difficult, but that wasn't all. Everything seemed go wrong. His home was going to pieces. Bills could t be paid. The bottom seemed to fall out of life itself. times he had thought even of probable suicide.

Filled with defeat and hopelessness as he walked ward his home that night, he passed a Lutheran urch. The light was still on the Bulletin Board. He pped. He read again—"Is it nothing to you, O ye at pass by?" (Lamentations 1:12). He looked at the ajestic steeple. He read the message again. He noticed e pastor's name. Then slowly he walked home.

He could not sleep that night. That church, that pas- —perhaps there is a way out. "Is it nothing to you, ye that pass by?" Those words kept coming back.

At seven o'clock in the morning he could wait no nger. He called the pastor by phone and asked for an mediate appointment. That started a great miracle. p by step the pastor was privileged to lead this man a new life in Christ. Following a period of instruc- n, he joined the church.

While speaking in this church, it was an inspiration meet this man and to hear his clear witness of his v joy and peace in Christ, his Saviour. God had used Bulletin Board to save a soul—to make a new man.

RNS Photo

REMEMBERING THE SABBATH. "In thee shall all families of the earth be blessed" (Gen. 12:3).

stors and congregations—your Bulletin Board can ng the voice of Jesus to a needy soul passing by your urch when you may be resting or when you may be y elsewhere. The enemy of man's soul—the devil, world and the flesh—uses signs and billboards often lure many lives in a subtle, clever way away from rist into pitfalls of sin, sloughs of despondence and hs of hopelessness and despair.

city church?. Yes, many pass by. A country church on the prairies? Yes, one farmer or rancher who doesn't know Christ may read a Bible passage outside of your church just at the right time when you or your pastor may be far away. This *one soul* is worth more than all the money in the world and it doesn't take much money to purchase a good Bulletin Board. Nor does it take much effort to keep the Bulletin Board attractive, neat, and appealing with Bible passages.

Are you making your Bulletin Board, whether it be in the city or in the country, available to God that He may use it to reach souls?

Missionary Odessey

Duane and Arda Olson

(This is the final part of "Missionary Odyssey" which began in the December 14, 1954, issue)

Sept. 10:

We were well out in the Red Sea—the sea was rough and the heat oppressive (over 100 degrees). We lay in our cabins all day—sea sick. We were really thankful that our cabins were air conditioned!

Sept. 11:

We spent the day in Djibouti (a French colonial port in French Somaliland) where the ship refueled—it is a diesel powered ship. The heat here was simply terrific, or, as the French say it, "insupportable." The harbor was a considerable distance from the city proper and we stayed on board ship all day. We were struck by how thin all the natives were in this area—just skin and bones. Cargo was unloaded and taken on here.

Sept. 12-15:

We sailed out of the Gulf of Aden and then south, down along the coast of Africa into the Indian Ocean. For us, born and raised on the prairies of North Dakota, the sea was heavy and we were sea sick during the greater part of these four days. We just prefer to forget this stretch of the voyage.

Sept. 16:

We entered the beautiful British port of Mombasa in Kenya. The day was spent in loading and unloading cargo. Our British friends left us at this port to travel inland.

Sept. 17:

Again we were in port, this time in another British port, Dar-es-Salam, in Tanganyika. This was by far the most beautiful port we had seen. It was, of course, typically tropical with everyone dressed for the tropics in white suits or shorts and sun helmets. There is a Lutheran Church in this city, a German orphaned mission, now operated by the Augustana Lutheran Church. We went on shore and visited the pastor briefly in the parsonage. He is a young Augustana pastor, the Rev. Danielson (formerly the pastor of an Augustana Lutheran Congregation in Minneapolis).

Sept. 18:

Another day on the open sea—we were sea sick.

Sept. 19:

We had a lump in our throats as we gazed for t first time upon the land to which we had been cal as missionaries. We sailed into the harbor of Majun our first stop on the coast of Madagascar. For a dista of about a half mile from the shore the sea arou Madagascar is red—from the red soil washed into ocean. For that reason it is often called the "Red Isl It was Sunday and we held our last Lutheran Wors Service on board ship—down in our cabin; two fami attended: the Mehls and ourselves.

Sept. 20:

Out on the open sea again and feeling none too w We ate very little.

Sept. 21:

We anchored in the harbor of Nossi-be that morni Again, as in the other ports, we went on shore—tra ling from the ship to the shore in small native launc We were anxious to see as much as we could of country—our home to be.

Sept. 22:

Back in port: Diego Suarez on the northern tip Madagascar. In the harbor, jutting grotesquely from water, lay three rusting hulks. These were the mute nesses of a fierce naval battle which raged in this har during World War II—between the British and Japanese.

Sept. 23:

Out at sea—the roughest of the entire voyage; spent the day, naturally, in our cabin. That even we eased into the largest port of Madagascar, Tamat This was the end of our voyage by sea. As the lay quietly against the dock we thanked God that had arrived there safely and—don't think this funn for being able to sleep in bunks that were not rock and pitching.

Sept. 24:

We stayed on board ship (the ship was to stay t till the 27) and proceeded with our business in Ta tave. The day was made hectic and hurried by tangled maze of official, legal affairs concerning c of identity, baggage, and freight.

Sept. 25:

That morning we took our hand luggage thro customs and saw our families off on the plane for T narive (the capital of Madgascar). John Mehl a stayed on to finish up our business. We sweated the morning in hurrying from one office to another

12:00 noon all the offices closed (it was Saturday) and at 11:59 (that was the *exact* time) we completed our last item of business. With thankfulness to Him for His kindness we relaxed and really enjoyed our noon meal. At 4:30 that afternoon we boarded the plane for Tananarive to join our families. About 6 o'clock in the evening we arrived in the compound of the Norwegian Mission and the home of missionary F. S. Hallanger. We were tired. What would have been for me a thoroughly and completely happy evening became one of deep sadness, because shortly after I had arrived there I was given a cablegram bearing the message that my Dad (Philip Olson) had passed away at the supper table on the 23. The Lord had given; the Lord had taken away; blessed be the Name of the Lord.

Sept. 26:

Sunday morning—more business at the office of the airlines company and then to our first real Malagasy Church Service. There at the morning service we saw an evidence of the great upsurgence of the life of the Church in that part of Madagascar—the church was packed (and I mean packed!), including the sacristy and all the available space around the altar, out on the stairs and outside under the windows. And such singing—no one has exaggerated the singing of the Malagasy Christians! After the service Hallanger took us through the new Lutheran Publishing House of which he is one of the directors. It is really a modern printing house and capable of a great output. What an asset and arm of the Church!

In the afternoon the Hallangers and the treasurer of the Norwegian Mission, Aasen, took us out into the country for a picnic. We went to bed early that night because we were to rise very early the next morning to catch our plane for Fort Dauphin.

Sept. 27:

Up at 4 a.m., we ate breakfast and with some sleepy children left for the airport. Because of fog the plane remained grounded for over two hours after its scheduled time of departure. By reason of our late start we were to run into the heat of the day and some rough flying. Our little boy, Jon, was the first to become ill—but it hit us all before we landed. In mid-afternoon the plane thundered down the runway of the airport just outside of Fort Dauphin. The plane taxied to the hangar and stopped; the door swung open and what a sight! There were all of the Fort Dauphin staff of missionaries to greet us. What welcome arms into which to enter! And what a sight I was as I emerged from the plane, sweaty, disheveled and a thoroughly smelly mess. But we were—and are—deeply and fully happy at having arrived at our destination, the place to which God through His Church has been calling us.

Reflections in the Afterglow

Harold B. Kildahl

THE SUNDAY AFTER CHRISTMAS

December 26, 1954

Text: Luke 1:68-75

It's a glorious day, isn't it? The Sunday after Christmas, like a sentry on duty with precise regularity, comes annually to give Christians a grand opportunity to reflect in the afterglow of Christmas on the high and eternal meaning of the birth of the Savior.

Things have changed a bit. The Christmas festivity lingers in the homes and churches of the land. There is a striking reluctance on the part of most of us to let go the tingling joy of the season. In a true sense, Christians never let go; not really. The high and holy day of Christ's birth and its eternal significance cheers the heart of the Christian day after day, year in and year out, because the Christian knows that the manger of Bethlehem and the song of the angels on the Judean hills, coupled with the heavenly announcement of a Savior born in a stable combine to be the last real hope of the world. That's it, you see. Christmas is the eternal sign of hope in a world forlorn.

Reflect on it a little, friend. Give pause, consider, and consider well, as you read the text for today once more. Did you note the words? "Blessed be the Lord God of Israel" it states, and quickly follows the reason for such blessing. "For He has visited and redeemed His people." There is Christmas in a true sense. The visitation of the Christ child, the Son of God, the Redeemer and Savior of the souls of men is the core of it all and the whole significance of the day. Christ was born, choirs were singing.

Read on, friend and see how the faithfulness of God was demonstrated in the manger scene with a fulfillment of what the prophets had been saying through the years, from the time of Abraham. There is something fascinating about it all isn't there? The little child of Bethlehem was and is and shall evermore remain the fulfillment of the promise of a faithful God. In this realization and its strengthening of faith, hope truly comes alive. You can hope, friend, for it is true—what our God promises, He also fulfills.

Finally, as you glance at the closing verses of the text you will see clearly that hope is not only a state of heart or mind. You will see that hope expresses itself in life and living. The Christian dares to hope. He does this in the courage of faith, faith fixed in the fulfilment, fastened to the "only begotten Son of God," the child of Bethlehem, fearlessly focused on the final goal of Christ's purpose—forgiveness, deliverance, and life in Jesus' name.

Reflections in the afterglow reveal the real significance of Christmas—for you, for all of you. Amen.

To the Christ Child

I never saw you in swaddling clothes
Lie helpless in a manger,
Though many years have passed since then
To me you are no stranger.

I see you a philanthropist
A help with heart and purse;
I see you in the soothing hand
Of a sympathetic nurse.

A mother and her sickly child depend
On a doctor's skillful brain;
You inspire him with your healing power,
Which eases grief and pain.

A kindly neighbor bringing cheer
To an aged, lonely soul
Reminds me that each heavenly act
Is under your control.

In the wakeful hours of a long, long night,
Your "still, small voice" I hear;
You whisper to me your calming peace;
"Fear not. For I am always near."

WILHELMINA W. GARVIN

Tidings for Zion

(Isaiah 52:7)

These are the tidings, O Zion:
THY GOD REIGNETH!
This is thy peace, O Zion:
THY GOD REIGNETH!
The storms of evil rage,
And the clouds of war hang dark;
The nations wear fear as a garment;
The gates of hell are come up against us:
But Zion, lift thy head:
THY GOD REIGNETH!
O Daughter of Jerusalem,
Thy Keeper slumbereth not—He will prevail.
Blessing and glory and wisdom and might
And salvation belong to God!
The Lamb that was slain for thee
Has taken His power and reigns:
O Zion, He is thy Peace!
The tidings are for thee:
THY GOD REIGNETH!

ANNA D. GULICK

Long ago as shepherds watched the starry sky above
Came a light so brightly shining—Star of Christma
love;
Bringing hope to all humanity, promises fulfilled;
Wondrous birth of Christ, our Saviour! How the me
sage thrilled!

Long ago the angel chorus from the Heavenly Thron
Sang the wondrous Christmas message as the great Ste
shone!
"For behold, we bring you tidings of good joy this da
Unto you is born a Saviour—worship Him alway!"

Long ago as Wise Men watched the planets in the sk

Poetry

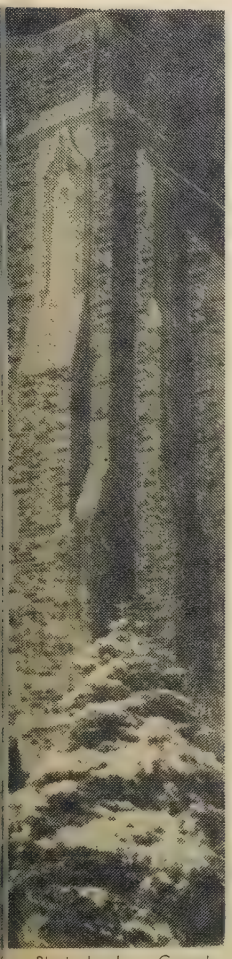


Photo by Jerry Gaarder

ame the wondrous light and beauty of the Star on
high!
astward wending—on they journeyed—searching for
the King—
here in Bethlehem, they found Him! Glad hosannas
ring!

ill today the Christmas message ever rings anew;
nd the Christmas Star yet shineth in each heart so
true!
ith and hope and love, so precious—heavenly song of
cheer.
ay it lighten every burden—may it banish fear!

HILDUR SOLBERG

The First Christmas

(First Published Poem)

All the world is thickly shrouded
In the veil of dark despair,
And mankind, by myths deluded,
Helpless sinks in Evil's snare.

But o'er Beth'lem's plains are sounding
Songs too sweet for human ken;
Angels praising God and singing
Peace on earth, good will to men.

To their old delusions clinging,
Men prostrate 'fore idols lie;
But above it all is ringing:
Glory be to God Most High.

Cheers for bloody deeds are sounding
O'er the Seven Hills of Rome;
Still above it all is ringing:
Christ with peace for all has come.

For vein pomp and wealth contending,
Rise each nation, tribe and clan;
Yet above it all is ringing:
Peace on earth, good will to men.

And those angels' Christmas singing
Shall find lodgment in man's soul,
And with joy their Christmas greeting
Shall re-echo pole to pole.

ROBERT A. SKAR

White Christmas

I'm dreaming of that first Christmas,
That Holy Night so long ago,
When the angel chorus came down from Heaven,
And skies with starlight were aglow.
I'm dreaming of that first Christmas
When God's own Son on earth was born,
And I pray that His peace and His love
Will be in your hearts this Christmas morn.

GERTRUDE E. WARTCHOW

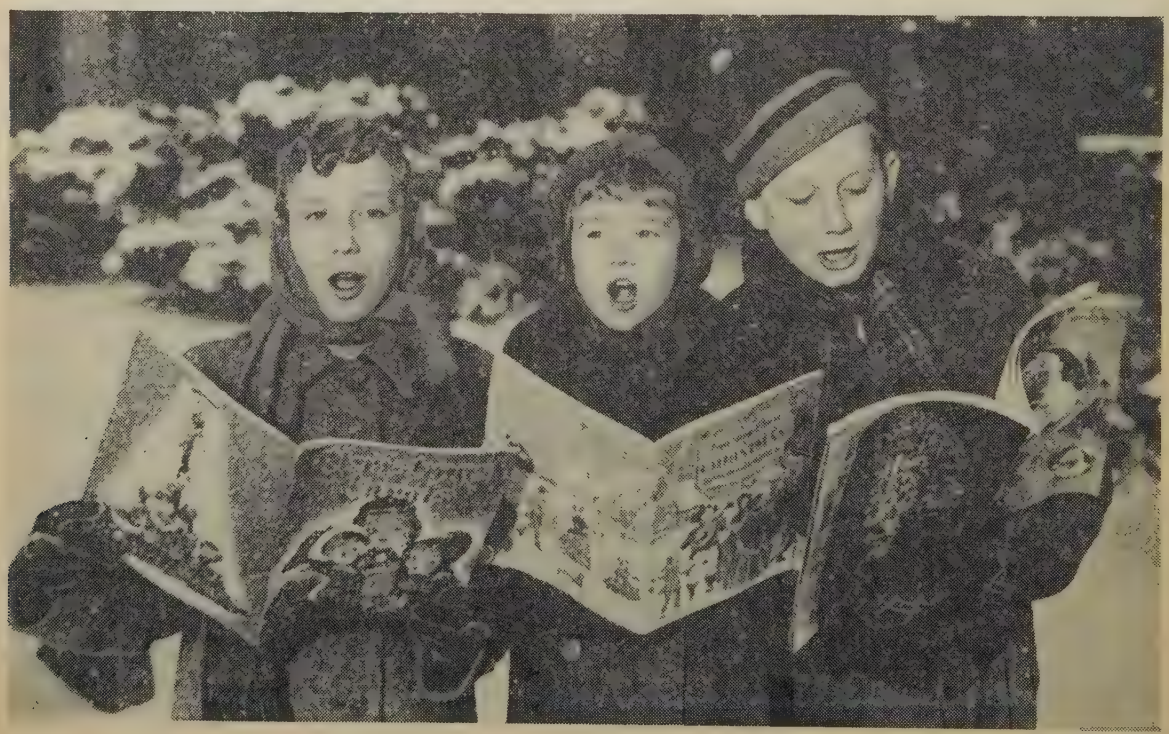
Photo by Harold M. Lambert

Anthem of Ages

Oh, that through all the present din and clamor,
With clashing steel and bursting bombs and shells,
Our ears may still discern celestial voices
And hear the symphony of Christmas bells!

May we again find happiness in joining
The anthems floating down from ages past—
The songs of worship, songs of praise and glory
That grow with time more jubilant and vast.

Lord, grant that now the peace and joy and good-wi
Proclaimed to men from heaven at your birth,
May mark the end of wars, their strife and tension,
And usher in a reign of peace on earth!

Carrie Bue Mo

RNS Photo

Mid-Winter Evangelism Conference

C. M. Thompson
Director of Evangelism

Pictured at the left are the Rev. William E. Berg, director of evangelism of the Augustana Lutheran Church, and the Rev. Conrad M. Thompson (right), director of evangelism of the ELC, by the large Milwaukee Arena where the January Evangelism Conference will be held.

Another great experience in Evangelism awaits the Lutherans of America. The second Mid-winter Conference on Evangelism of the National Lutheran Council Churches will be held January 27-30, 1955 in the Milwaukee Arena. Thousands of delegates from the East and the West, the North and the South are expected to attend. Milwaukee and the surrounding community have been working for many months to take care of the many preparations necessary. Thousands are praying that the Holy Spirit will make this Conference an unforgettable experience in the life of the Church—having as its ultimate aim and purpose the mobilization of every congregation toward more effective Evangelism.

A challenging theme has been chosen for the Conference, "Witness for Christ," based on Acts 1:8. More than sixty sessions have been planned, emphasizing the subthemes: "When the Holy Spirit Comes"; "The Church Needs Power"; "The 'Why' and 'How' of Witnessing"; "Witness Where You Are"; and "The Church's Finest Hour."

Among the ELC pastors taking part in the program will be Dr. F. A. Schiotz, church president; Pastor Gerhard Frost, Dr. Oscar C. Hanson, Pastor Agnar S. Tanner, and the writer.

Milwaukee ELC pastors having responsible committee appointments are Pastors Glenn Midthun, local chairman of the PTR Mission; Hoover Grimsby, local chairman of Radio and TV; and A. E. Syverud, chairman of the Housing Committee.

Preceding the Conference on Evangelism in the Arena there will be a Preaching-Teaching-Reaching Evangelism Mission in the more than one hundred congregations in the Milwaukee area. More than 650 people are serving on the local PTR committees.

The treasurer of every ELC congregation will receive a letter encouraging the church boards to give financial assistance, if possible, to their pastors in order that they may attend the Conference, January 27-30. Much spiritual blessing is anticipated by everyone who plans to attend.

A CALL TO PRAYER FOR THE CONFERENCE

Pray for the fulfillment of God's purposes.
Pray for the Spirit of God to guide and control.
Pray for the leaders and committee members.
Pray for the speakers as they prepare.
Pray for spiritual deepening and quickening.
Pray for burning hearts and marching feet.
Pray for the salvation of many souls.
Praise God for this great opportunity, and ask for grace to use it well.

Abiding Memorial Foundation

Raymond M. Olson
Director of Stewardship

Dr. H. O. Shurson, whose name has been associated with the Abiding Memorial Foundation of The Evangelical Lutheran Church since his retirement from the office of Treasurer in 1950, has now removed himself from the affairs of the Foundation by presenting his resignation to the Board of Trustees of the Church, which resignation has been accepted with regret and with gratefulness to God for the many years of consecrated service which this honored leader has given.

The Board of Trustees has taken action to place the Abiding Memorial Foundation under the direction of the Department of Stewardship. This action was taken in the light of the organization plans for the proposed merged Church, which assigns the whole area of special gifts such as wills and annuities to that Department.

As a result of this re-organization, which is now effective, correspondence formerly addressed to Dr. H. O. Shurson as the Director of the Abiding Memorial Foundation may be addressed to the Director of Stewardship, or to Mr. Alf W. Jorgenson who has now become one of the Stewardship Counselors.

Dr. Shurson has consented to be available to the Department of Stewardship for consultation with individuals who have learned to trust his counsel and would prefer to work out their plans with him.

Meditations for the Family Altar

J. R. Hestene

TOWARD THE SUNDAY AFTER NEW YEAR

The Lesson: Acts 4:8-12

The Gospel: Luke 13:6-

Monday, December 27
CHILDREN
Read I John 3:1-5

See what love the Father has given us, that we should be called children of God; and so we are.

There is something good about being a child if it has the love of a father and a mother and has a roof over its head. In addition, there is the ability to see the good and the wonderful in ordinary things, and the truly good and the truly wonderful in special things—like Christmas. Little children have shining eyes.

There is something good about being a child of the heavenly Father, because it brings a protection and a love the children of this world cannot know. Whether we be eight or eighty, we may have the shining eyes of Christian faith.

How easy it is to be a child again at Christmas time! Memories come back and we relive our yesterdays. Why not be childlike at all times? To live in simple faith under God is to be His child. This is Christian living, and it is blessed.

Keep me as a child, O Lord, that I may serve Thee, and be under Thy care. Amen.

Tuesday, December 28
ENOUGH
Read Luke 2:25-32

"For mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples."

Aged Simeon, standing there in the temple, spoke from the heart when he said, in effect, "Now I am ready to go. I have seen the Lord's Christ." The promise was fulfilled, and as far as Simeon was concerned it was enough.

By some standards he hadn't seen much at all. Just a little babe. What was that? Simeon knew! This child stood for salvation, prepared of God. This child was a light through which God was revealing His high purposes.

In our own language we may say that no matter how much we see in this life, it amounts to nothing at all if we have not set faith's eyes on the Christ Child. If we see little else beside the Christ Child, that alone is enough. For this is what matters greatly. And we should pray God that we shall be given sight that we too may say, "Mine eyes have seen thy salvation."

Wednesday, December 29
GOD'S ZEAL
Read Isaiah 9:6-7

The zeal of the Lord of hosts will d this.

Isaiah looked forward to the day whe God would give His people a true King He would sit upon the throne of David and the government would be "upon hi shoulders." Under His rule there woul be peace, justice and righteousness. Th zeal of the Lord, Isaiah said, would se to that such a King would come.

He came in the form of a little child His birth into the world is remembered a Christmas when God sent forth His So to redeem and to rule.

God's zeal is truly remarkable. Becaus of it He has prepared salvation for sin ners. He did this, not because man de served it, but because God's love com pelled it. God's zeal finds its way pas every difficulty to reach man. Only ma himself can prevent God from doing fo him what He wishes to do. Since Go is zealous for our salvation we should b anxious to receive the Good Gift of Hi love. We should reach out in our need and He will supply our every want.

Thursday, December 30
LIFE
Read I John 1:1-4

The life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us.

John was not mistaken in his definition of life. With the faith he had, and the sort of eyes he had, we in our time can tear the last page from the 1954 calendar without fear. To Christians the passing of time is no tragedy; it is only a forward march toward boundless eternity.

Wrinkles, lines and bent backs may be on the outside, but within is the Christian hope. To know Him who is Life is to have life without end.

The traditional figures used to show the passing of time, are a little child and an aged man. Without fail the young year ages into a haggard figure. In this life the years have their way. Youth and vigor slip away. Life leaves its mark on furrowed faces and broken hands. But when the little child is the Christ Child, life is defeated and Life is won. Eternal life is with the Father who gave us His Son.

Friday, December 31
HE DWELLS AMONG US
Read John 1:1-14

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

Today is the last day of the year. If we do any serious thinking at all, we will look back upon it and do two things: we will ask God to forgive us for our failures; we will thank God that He has given us His fellowship. We are grateful that He who came to earth in the flesh to dwell among men, is with us in the Spirit today. It is His presence that gives true meaning to life.

What of the year to come? What does it hold in store? Will there be nothing but happiness? Or will there be trial and sickness? Perhaps in the year to come my faith is to be tested as never before.

But what does it matter if I am Christ's? He has promised to give strength where there is weakness, faith where there is doubt, forgiveness where there is sin. Let me go into the new year with this confidence. Let me enter in Jesus' Name.

Saturday, January 1
THIS YEAR ALSO
Read Luke 13:6-9

"Let it alone, sir, this year also. . . ."

The Parable of the Fig Tree is the stor of many a life. It is a record of fruitles living. Three years the owner of the vine yard came and found no fruit. Also, i is the story of a friend who asks th owner to be patient. He requests that th tree be permitted to stand another year He asks that it be given another chance It is the story of a gracious owner, wh agrees to let it remain, "this year also."

We should thank God for His grace Today we stand at the beginning of new year. God has given it to us. W should look upon it as a new oppor tunity to do His will. If we have no produced the fruits of righteousness i the past—and we confess that we hav failed—then let us pray God to stir u the soil of our hearts and fill us with Hi Spirit.

The New Year! May it be new with Christ. May we live it in His Name and serve Him with gladness!

Go with us, O God, into the coming days. Amen.

Schools and Colleges

Edited by the Division of Higher Education

IOWA FOUNDATION ELECTS DR. YLVISAKER PRESIDENT

Dr. J. W. Ylvisaker, president of Luther College, has been elected the 1954 president of the Iowa College Foundation, which is comprised of eighteen Iowa colleges.

A non-profit organization, the Foundation is an important agency in raising funds to support Iowa's smaller colleges by soliciting contributions from the state's larger business and industrial firms.

In 1953, the first year of active operation, the Iowa College Foundation received $47,000 in contributions.

AUGUSTANA PROFESSOR DEVELOPS HEART SHOCKER

Dr. V. Ronald Nelson, chairman of the physics and mathematics department at Augustana College, is receiving national recognition for his newly developed "heart shocker," which he and his assistant, Gary Giedd of Sioux Falls, designed and built.

The heart shocker will be on hand during surgery in case the patient should suddenly suffer from cardiac arrest (heart stoppage) or ventricular fibrillation (heart flutter). In past years, thousands of patients have died during surgery from such attacks. The device designed by Nelson will release an electrical shock through the patient, thereby restoring the heart's normal operation.

By building all of his own equipment, Nelson greatly reduced production costs of the machine. The first perfected model was bought for a Sioux Valley Hospital in Sioux Falls, S. D. Nationally known for his electrical devices, Nelson made an attachment for the heart shocker by which the heart can be stimulated without opening the chest.

Before coming to Augustana in 1953, Dr. Nelson spent years of study at four colleges and universities plus two years of service in the Navy as an electronics specialist. He received his doctor of science education degree in electronics from the University of Colorado in 1953 after studying at Augustana College, Princeton University, and Massachusetts Institute of Technology.

CAMPUS NEWS NOTES

Christmas festivities at Waldorf College reached their climax with the presentation of the annual Christmas program on Saturday and Sunday evenings, December 11 and 12, and the all-college Christmas dinner and party on Thursday evening, December 16.

The Christmas program is presented annually by the Waldorf Choir, directed by Odvin Hagen, and the Chapel Choir directed by David K. Blanchar. Against a background of various nativity scenes the music and Scripture of Christmas was presented. A voice choir under the direction of Florence Welsh read the Scripture.

The Christmas dinner and party is a custom of long standing at Waldorf. Students and faculty feast at a special dinner of turkey, lutefisk, lefse, and all the trimmings and then join in a program and party in the college gym.

*

Four hundred students at Luther College presented the fifty-first annual presentation of Handel's "Messiah" on December 12.

*

Nine voice students sang solo numbers. They were: Vernon Anderson, Lakefield, Minnesota; Harvin Christen, Decorah, Iowa; Molly Hanson, Hayward, Wisconsin; C. Richard Johnson, Chicago, Illinois; Glenda Landsgaard, St. Olaf, Iowa; Gracia Nilssen, Forest City, Iowa; Carol Schultz, Postville, Iowa; Janice Swanson, Windom, Minnesota; Maren Torrison, Rugby, North Dakota.

As a preliminary more than 170 members of the student body journeyed to Minneapolis to sing in the All-Lutheran Benefit "Messiah." The 1,100-voice Twin City performance was directed by Prof. Weston H. Noble for the third successive year.

Eric Giere '49, who spent last year studying in Europe, sang the tenor arias.

*

"A Christmas Carol" by Dickens was presented Wednesday evening, December 15, in the auditorium of Pacific Lutheran College. This annual program is a tradition at PLC. Proceeds from the play are given to charitable institutions of the Church.

*

Mr. Kurt J. Wycisk, manager of the Concordia Choir, announces that 25 concerts have been booked for the annual choir tour in North Dakota, Montana, Washington, Oregon, California, Utah, Colorado, South Dakota, Minnesota and Canada.

Under the direction of Paul J. Christiansen the 65-voice choir will open their 24-day trip with a concert at Dickinson, North Dakota, on January 28, 1955. The choir will travel in two chartered busses.

Points of interest on the tour will include scenic tours of San Francisco, Los Angeles, and Hollywood. A special concert will be given at Parks Air Force Base in California. The Concordia Choir will spend a day in Hollywood, California, recording a new album.

Pre-tour concerts include Appleton, Minnesota, on Saturday, January 8; Glenwood and Fergus Falls, Minnesota, on Sunday, January 9; Cando, North Dakota, on Saturday, January 15; and New Rockford and Mayville, North Dakota, on Sunday, January 16. The choir's itinerary will be announced at a future date.

*

Plans for the annual spring tour of the Waldorf College Choir under the direction of Odvin Hagen have been announced by the college. The tour will include concerts in Iowa, Minnesota, Wisconsin, and Illinois with two concerts each in Minneapolis and Chicago.

In addition to the April tour the choir will make several Sunday appearances. On February 20 there will be concerts in Graettinger, Ruthven and Emmetsburg. On February 27 the choir will appear in Rake, Wallingford and Estherville. On March 13 concerts will be presented in Radcliffe and Ellsworth, and on March 20 in Bode, Humboldt, and Fort Dodge.

This is the 36th season for the choir and the 27th under Mr. Hagen's direction. The itinerary for the choir tour will appear at a future date.

Here and There on the Christian Front

Edited by Raymond M. Olso

NATIONAL COUNCIL LEADERS

RNS Photo

Methodist Bishop William C. Martin of Dallas, Texas, president of the National Council of Churches (center), was the principal speaker at the opening public session of the Council's recent Assembly. Shown with him are: Dr. Eugene Carson Blake of Philadelphia, stated clerk of the General Assembly of the Presbyterian Church in the U. S. A. (left), who was elected as the new president of the Council; and Dr. Truman B. Douglas of New York, executive vice-president of the Congregational Christian Board of Home Missions and chairman of the General Assembly's program committee.

PERON AND THE ARGENTINE CATHOLICS

President Juan D. Peron on November 10, touched off an explosion in Argentina by declaring that certain priests and Catholic organizations were trying to undermine his regime.

In a pastoral letter the Argentine Catholic hierarchy, replied to the declaration by reminding the members of the Church that it is their duty to be good citizens, but that their first obligation is "not to compromise the sacred interests of the Church." It was stated by the bishops that priests must keep out of politics, but when principles of Catholic doctrine are involved they must be prepared to defend those principles. They said, "You belong to the civil society of the world and the eternal society of the soul, which is the Church. Toward both you have rights and duties and the soverign author is God, the Father of all, Who is in heaven. Why then should there be any conflict? Is not peace the great end we all seek? The State has natural rights that must be respected by all citizens. The Church also has her rights which must be respected."

President Peron followed the publishing of the letter with statements which were an appropriate political mixture of mildness and calmness together with strong assertions that "if we defend our cause we never will take even one step backward." At the same time one priest was sentenced to a thirty-day jail term for a sermon about the controversy which produced a "disturbance."

SEES NEW DARK AGE

The world is headed toward a new Dark Age comparable to that which overcame Western civilization from the sixth to the tenth centuries. This is the opinion of the Rev. Dr. William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies, expressed at George Washington University. "This threat exists," he said, "because it has lost the capacity to respond to the cultural heritage. Our heritage is found in two primary roots, the Greco-Roman and the Judeo-Christian. Most modern universities are biased toward the Greco-Roman and present courses which tend to ignore the other basic root.

"Science is at the peak of its pres tige, but has lost its ability to challeng the best minds of the world," Dr. Po lard said. He added that the challeng for the inquiring mind of today i how to build a society which wi make proper use of the discoveries c science. He predicted a revival of th ology and a decline of science.

JEWS BACK CATHOLICS IN SCHOOL SUIT

The American Jewish Congress ha filed a brief with the District Cou of Appeals in San Francisco uphol ing the right of the Roman Catholi Welfare Corporation to build a par chial school in Piedmont, a suburb c Oakland. The present zoning law permit only the erection of publicly operated schools. The brief urges th court to invalidate the Piedmont ord nance on the grounds that it violate religious freedom.

It was pointed out that the ordinanc would prevent the construction of Jew ish as well as Catholic religious school "But beyond the narrow interests protecting the rights of Jews to the u hampered religious education of the children," the brief said, "the Amer can Jewish Congress has a broader i terest in the present controversy. Th American democratic system is base on the dual guarantee of separation Church and State and of religious li erty. The Piedmont zoning ordinan constitutes an unconstitutional restri tion on religious liberty and is, ther fore, violative of fundamental constit tional principles upon which America democracy rests."

BLASTS SUNDAY SALES

Senator A. S. (Mike) Monroney (D Okla), in a Senate speech, criticize Washington business houses whi hold bargain sales on Sunday. He sa that if the practice is not curbed volu tarily by merchants he will consid introducing legislation to halt it. H displayed four full-page advertisemen from Washington newspapers annou cing Sunday sales. He said he is b

oming very apprehensive over the rowing tendency to turn "the Sabath into a bargain shopping day."

The speech was commended by ther Senators who said, "When a nation forgets to honor God, it is only short time before it is destroyed."

BRILIOTH ATTACKS CABINET PROPOSAL

Archbishop Yngve Brilioth, Primate of the Lutheran Church in Sweden, publicly attacked the reported proposal in the Cabinet to liquidate 200 pastorates in the Swedish State Church. The proposal had been made by the Minister of Finance who said the salary savings could be used to help meet rising costs of the government's social service program. The Archbishop's attack came in a sermon delivered in the presence of Sweden's King and Queen, the heads of the British, Norwegian and Danish diplomatic missions, and a large delegation of State officials.

Archbishop Brilioth said, "The door for God's work is now open very slightly with only a small gap for His message to come through. It will be no different in our unwieldy oversize congregations which are unparalleled in the history of Christianity in this country." He pointed out that the majority of people "in these gigantic congregations will never hear church bells tolling and a clergyman's visit will be a rare event for them."

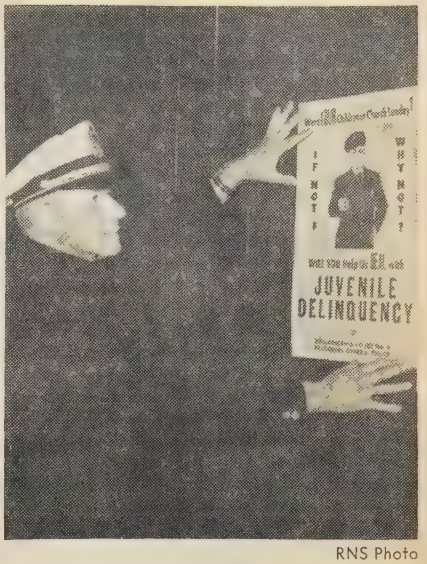
Continuing in the same vein, he said: "It seems there is a little chance for God's Word to enter circles where the Gospel is looked upon with skepticism as a relic of the past. The rapid growth of communities in ever-expanding Stockholm and other towns is causing grave concern to those interested in the Church. Will the word of God be signed away from them? Is there ever to be an end to the strict rationing of religion?"

SYNODICAL CONFERENCE TO CONTINUE DISCUSSION

Appointment of a committee on doctrine and practice to continue the discussion of differences within the Evangelical Lutheran Synodical Conference was voted at its reconvened 43rd convention in Chicago. The committee's appointment came when it was apparent that there would be no settlement of the disputes which were under discussion. The committee will have equal representation from each of the four synods of the Conference. Its report is to be submitted to the president and vice presidents of the Conference for transmission to the church bodies.

In the closing moments of the final session delegates accepted a proposal of the Norwegian Synod to adopt a definition of unionism from the 1927 Concordia Cyclopedia which states: "Religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. All joint ecclesiastical efforts for religious work and particularly joint worship and mixed prayer among those who confess the truth, and those who deny any part of it, is sinful unionism."

POLICE SEEK CHURCH ATTENDANCE



RNS Photo

Philadelphia police have joined church and civic leaders in a "Go-To-Church" campaign for youth to help fight juvenile delinquency. One of the policemen, Stephen X. Tracey, displays a poster used in connection with the drive. The Fraternal Order of Police, besides sponsoring the posters, has asked its members in the city's police force to use their "personal influence, in uniform and out," to get young people to church. The movement was launched at a meeting of representatives of the Council of Churches, the Catholic Youth Organization and a number of clergymen.

PROCESSION AT NCC ASSEMBLY

RNS Photo

he denominational banners of 30 Protestant and Orthodox church bodies—members of ie National Council of Churches—were carried in procession in Symphony Hall, Boston, t the opening public session of the Council's third biennial General Assembly. Some 500 elegates followed the standard bearers. The membership of the Churches belonging to ie Council is more than 35,500,000.

WORTHY OF NOTE . . .

Only 30 percent of university students in Canada have any church connection, the Canadian Council of Churches was told at its annual meeting. . . . The Attorney General of Vermont has issued a ruling that religious groups in that state may hire public school buildings for their activities provided they pay expenses for use of the plant, and that facilities are offered equally to all denominations. . . . Churches in and around Baltimore are building an increasing number of day schools for general education on the primary and secondary class levels, according to the *Baltimore Sun*. . . . The American Bible Society may expand its work next year in Communist areas abroad, if funds are available to cover the cost.

Aloha from Hawaii

Philip S. Dybvi

Tell our friends that we are glad we came to Hawaii to establish a new church and that we have no regrets!" Words to this effect were ringing in my ears as I soared over the Pacific after a few pleasant days in Honolulu with Pastor and Mrs. Stanley Gjervik and family and with one of our Home Mission parish workers, Miss Connie Lunde.

The burden of this visit was to help select a site for the church. It so happened that the first service was also held, which gave me an opportunity to meet the interested people and to bring them hearty greetings.

I also had the privilege of attending the Lutheran Pastoral Conference and meeting pastors from both ULCA and Missouri. All in all the visit was pleasant and most reassuring. Like Pastor Gjervik, I have no regrets about ELC beginning work in Hawaii.

Ten years ago there were at least a dozen Lutheran churches in Alaska but only one in Hawaii. Yet one city alone in Hawaii, namely Honolulu, has twice a many people as in all Alaska!

Several Lutheran congregations have recently beer established in various places in the Islands, but ours i only the fourth in Honolulu proper, with a populatio almost half as great as the entire state of South Dakota

Although land in Honolulu is so dear that it is sol only by the square foot, ranging from 40 cents a squar foot in an ordinary residential section to $2.50 a squar foot on the ocean, it was possible to secure a choice sit fronting on the ocean and centrally and conspicuousl located for the area to be served. Once again we ha good reason to believe that the Lord had His hand i the transaction and planned this very site for His pur poses. Plans are to begin church construction this fal

Capital for land and church is being provided throug a sponsorship plan by the churches of the Austin Ci cuit, while the rest of the financial support will com from the entire church body through the Home Missio budget.

What Made the Wise Men Wise?

(Continued from page 1175)

quicken the conscience by the holiness of God, to gird the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." If worship can do that for us, as genuine worship assuredly does, it is not the path of wisdom to neglect it.

Have you ever wondered why the Christmas story grips us so? Each item of the story is not in and of itself so very impressive. Shepherds in the field? There is nothing unfamiliar about that. A brilliant star in the sky—have not millions seen Halley's comet? Men on a long journey? A baby in his crib with radiantly happy parents? None of these things is so unusual, but in the Christmas story they have peculiar meaning for us because they were all oriented Godward, became the media of His revelation. "The angel of the Lord came upon them, and the glory of the Lord shone around about them." In a sense all genuine worship is a revelation of God. It lifts life to a higher level. It turns the light of God upon the commonplace things of earth. It is Jacob's stony pillar transfigured by the divine: "Surely the Lord is in this place." As George A. Buttrick has well said, "People do not live without worship —they die. They sink below themselves when they ceas to worship one above themselves." When man dethrone God he enthrones himself. Since he recognizes no Su perior Being, he becomes himself the superior bein and tries to impose his own perverted will upon th world. This is the psychology of dictatorship. The me who came to worship the Christ Child were wise. Fo worship is the recognition of our finiteness and creatur hood. This is the highest wisdom.

The wise men understood that personality is the ke to life's meaning. They did not come seeking gold o oil, but a person. They were led by nature, a star, that which transcends nature. Is it not significant, to that the one they sought was a child. "Where is H that is *born* . . . ?" they asked. Did they see the signif cance of childhood, its unpredictable possibilities? Is just bigness and power that impress us? Do we ha the discernment to see the promise in events or mov ments that come in swaddling clothes?

Personality is the key to life's meaning, and Christ the key to personality. So Christmas calls us to develo the God-given possibilities within our own personalitie "until we all attain to the unity of the faith and of th knowledge of the Son of God, to mature manhoo to the measure of the stature of the fulness of Christ

orrespondence

WHAT ABOUT OUR YOUTH?

wish that I might write this letter to all our secular gazines declaring that our teen-agers are "Neither Saints r Sinners, Just Youth!" Through the ages, knocking the inger generation has always been a favorite indoor sport a certain type of person. In our day it must help sell gazines. All summer our secular press has been telling that youth is on the skids. Now the latest on the stands adcasts on its cover, "TEEN-AGE SAVAGES." They not get my dime.

My reaction to all these articles is the same as the psalm-s "If the foundations be destroyed, what can the right-us do?" Parents who are indifferent to religious instruc-n at home, churches which will spend money on every-ng that shows, but balk when funds are put into their y foundations, the youth, and church-members who be-idge the time their dedicated pastor puts into his youth gram so that he must declare "I too have a right to a oby, and youth is mine" or else ask extra help to train very youth he has confirmed—are not these more to me for a generation drifting without Christ's direction l discipline? You do not harvest saints with indifferent ving.

As I write this I am winding up my last youth conven-n this fall at Oakland, Calif. I've seen our church's youth Beloit and Missoula, Canby and Portland, Fergus Falls l Minot. Several thousand more of our youth have met Yankton, Forest City, Vancouver, and out in our new antic District. Many more thousands have met in over undred Bible Camps, eleven Leadership training schools, l numerous circuit conventions. They were not savages, se youth of our church. They may not all be saints, but y are youth, your youth whom Christ loves, and for om He died. Many of them are consecrated Christians, o have let Christ claim His purchase price as they have rendered their right to their lives to be His own. God ne knows whether the highest proportion of dedicated ls in His church be not in this maligned teen-age cket who crowd our college campuses for training to ve His church in an age when the very foundations of iety shake.

These youth put out one hand to walk with you, their er brothers and fathers in the faith, even as they have out the other to walk with Christ. They need you, church, your prayers, your concern, your financial in-tment in laying the foundations of their life in Christ. l has called you to walk on one side as He has given Son to walk on the other. One thing they know, and have shouted it back in these conventions, that it is just "*some* things" they can do through Christ who ngthens them, but "ALL things." Of this they are confident and rejoicing, "Though I stumble, HE does fall."

They would stumble less often if their elders were more er to put a firmer foundation under them than to kick it out. Since I have read these many articles, I have wondered how any group would react if it were as steadily under attack as these teen-agers. What if the constant theme of these articles was (granting they would sell the magazines), "These Lousy Lutherans" or "Those Cantankerous Catholics"? After all, youth do read, and if they are to be judged by their worst, they are likely, as one delinquent put it, to think, "I might as well get hung for a sheep as a lamb." Trust begets trust.

As you see their glowing faces in your congregation thank your Lord that these youth "Rejoice" because they know their "LORD is King." Remember there is no more rugged place to bring our Christian witness in American society than the average city high school. Pray that they may receive grace to endure cheerfully the hazing of their companions and the disdain of certain of their teachers. Another thing. Our synod spends nothing on its formal youth movement known as the International Young People's Luther League. Our youth carry their own program, without synodical budget support. They have their own stewardship training program known as "YES." They have an intensive program to encourage their redemptive witness to Christ's saving power now to their own generation as well as a learning program to train future church leadership. Their training program provides the very foundation of our future merger church.

Because we believe there are a hundred individuals and organizations or congregations in the synod in a financial position enabling them to give at least $100.00 to help lay a foundation for our synod's youth program, we have set up a group called "YOUTH FOUNDERS." We intend to make known to our youth these individuals or groups on the night of the communion service which climaxes their dramatic convention in San Francisco next June, by listing them as "Honorary Ushers." Our youth deserve to know there are many behind them to back them up.

Since this convention costs more for both the Leaguer and the organization, our normal funds have suffered. We do not dare charge more than the ten dollar registration fee for the convention. Two dollars of that will be cut out by the rental charges alone. Usually the host Leagues care for this, but our California hosts are in home mission parishes for the most part, so knowing that there are men or women, singly or in their organizations, who might like to show themselves as youth founders, we ask any reader to let our synod's youth director know of such people, and he will contact them.

At the same time we give thanks for the unnamed thousands who in prayer, as Sunday school teachers and youth advisers, members of Ladies Aids and Brotherhoods, have shown our youth they are behind them. These are those who feel like myself that these teen-agers are far ahead of where they were at the same age. And they put out, of their time, talent, timely encouragement, means of transportation, and money to lay a good foundation for our future church, so that Christ's church may be blessed in this generation coming up more than in our own.

May the theme of the coming convention "WIN WITH CHRIST" remain with our youth through a life-time of fruitful discipleship full of blessings for home, church, and society. That prayer will be answered as all who are Christ's salt and light show themselves YOUTH FOUNDERS and not youth maligners.

(The Rev.) Carroll L. Hinderlie

Within the E.L.C.

PERSONS

The Rev. Ray Farness, navy chaplain, has accepted a call to First Lutheran Church in Duluth, Minn.

The Rev. Richard E. Larson, who has been serving as pastor in a temporary trailer camp near the Savannah Hydrogen Bomb Plant in South Carolina, was installed Nov. 14 as pastor of Our Saviour's Church in Casper, Wyoming.

The Rev. B. L. Schroder was installed Nov. 21 as pastor of the Pinewood parish in northern Minnesota, after having served it for some time as interim pastor.

The Rev. Norman Salte, until lately of Admiral, Sask., began his new pastorate in the Fairy Glen parish, Saskatchewan on Dec. 13.

Norman H. Nelson, ELC treasurer was married to Mrs. Irene Smith of Stuart, Iowa on Nov. 2. The ceremony took place in the Lutheran Church of the Good Shepherd at Des Moines, Iowa.

Dr. E. M. Hegge, pastor of United Lutheran Church, Oak Park, Ill. since 1937, has accepted a call to the Good Shepherd Church, a new Home Mission congregation in Eau Claire, Wis. He will move there in February.

The Rev. E. N. Okland of New Richmond, Wis., has accepted a call to Trinity Church, Park Forest, Ill. He will begin his pastorate there March 1.

The Rev. Harold O. Ward, Christine, N. Dak., recently married Miss Ellen Rotvold of Hesper, Iowa.

The Rev. A. G. Hagstrom recently moved from Foxhome, Minn., to the St. John's-Bethesda parish at Elbow Lake, Minn. His successor at Foxhome will be the **Rev. Alexander T. Tjornhom** of Walker, Minn.

The Rev. Palmer Wahl, Gays Mills, Wis., has accepted a call to Lodi, Wis.

The Rev. Gordon H. Carls, Louisburg, Minn., has accepted a call to Chatfield, Minn.

The Rev. Edward C. Nordby, Portland, N. Dak., will begin an interim ministry at Fairdale, N. Dak. by the first of January.

Harland Nelson, staff writer for ELC Public Relations Department, and **Corrine Rye,** editorial assistant YPLL, were united in marriage Dec. 3. The wedding took place in University Church of Hope, Minneapolis.

DISTRICTS

Eastern

Edgerton, Wis. Central Church, parish of the Rev. J. R. Hestenes, received 97 new members Nov. 21, thirty of these were by adult confirmation and 16 by adult baptism. Most of these came interested in church membe through P-T-R mission activity.

Southern Minnesota

Marietta, Minn. On Sunday a noon, Nov. 21, the church edific Augusta congregation, parish of Rev. M. Mandsager, was rededic Extensive improvements had b made, including a new sacristy, glass windows, nuwood interior fi oak flooring, new carpeting, cross and candelabra. The dedica was performed by Dr. E. C. Rei son, president of the Southern Mi sota District.

South Central

St. Olaf, Iowa. Marion Church a dinner Sunday noon, Nov. 28 honor of its pastor, Dr. S. J. Str jord, the occasion was the comple of twenty-five years of service as tor of the parish. In the afternoon appreciation program was given, pa ipated in by representatives of the gregation and by several neighbor tors. A monetary gift was prese to Pastor Strandjord.

Pacific

Puyallup, Wash. Mt. View Chu parish of the Rev. R. W. Halvor celebrated its fiftieth anniversary ing the week-end of Nov. 5-7. G preacher at the morning worship, day the 7th, was the Rev. Olaf H of Roland, Iowa, who served the Pu lup parish from 1917-26. In the a noon the anniversary address was en by Dr. H. L. Foss, president of Pacific District. Other speakers two other former pastors of the pa K. S. Michelsen and Orin S. Gudn sen. Mt. View Church now ha membership of 456. In the evenin the preceding Friday a sacred con was given in the church by the c of Pacific Lutheran College, dire by Prof. Gunnar J. Malmin.

FARGO PARISH HAS NEW PARSONAGE

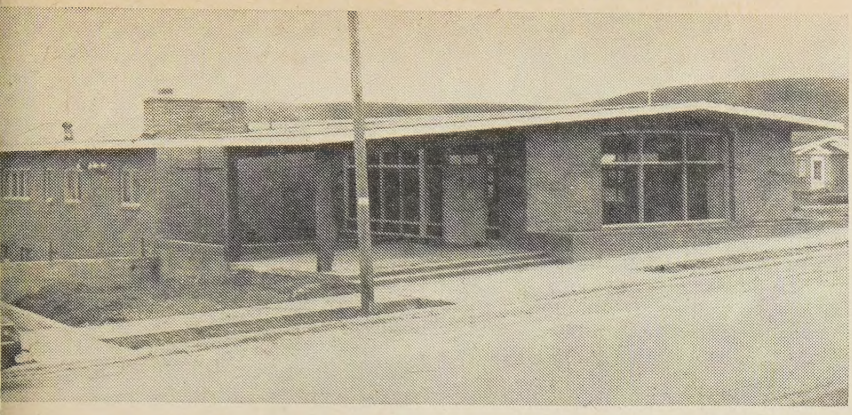
A new $31,000 parsonage was dedicated Dec. 12 by Olivet Church, Fargo, N. Dak., parish of the Rev. Nelson F. Preus. The rite was administered by Dr. L. E. Tallakson, president of the North Dakota District.

OBITUARIES

The Rev. John P. Trelstad

The Rev. John P. Trelstad of water, Minn., died Dec. 5, in his year. Funeral services took place 8 in Bethlehem Church, Atwater. stad was born May 12, 1886, near pleton, Minn. His college work done at Red Wing Seminary; in he was graduated from Luther T logical Seminary, St. Paul. He s his entire ministry in the Bethleh

MONTANA PARISH DEDICATES NEW PARISH HOUSE



ove is pictured the new parish hall of St. Luke's Church in Shelby, Montana, dedicated nday afternoon, Nov. 14, by the Rev. Reidar Daehlin, president of the Rocky Mountain strict. Three former pastors of the parish spoke at special services conducted to com-morate the founding of the congregation twenty-five years ago: the Rev. Elling msey spoke Friday evening, Nov. 12; the Rev. R. S. Aanestad, the following day; and e Rev. Earl Soiland at the Sunday morning service. The present pastor of the Shelby rish is the Rev. Olaf G. Borge.

ndahl parish, Atwater, Minn. In 22 he married Carey P. Larson, who rvives him together with a son and daughter. The Rev. P. M. Trelstad, ppleton, Minn., is a brother of the ceased.

The Rev. P. O. Lovseth

The Rev. Peter O. Lovseth, Astoria, Dak., died Nov. 22, in his 72nd ar. Funeral services were held Nov. at Bethany Church in Astoria. Offi-ating clergymen were Pastor L. T. nestad and District President Pier-n. Greetings were brought by Dr. lvin Rogness, St. Paul. Pastor vseth was born May 11, 1883, at ynes, Trondelag, Norway. Coming to S. A. in 1901, he attended Jewell utheran College and Red Wing Semi-ry; graduating from the latter in 13. He served the following pastor-es: in Reeder, N. Dak., 1913-19; As-ria, S. Dak., 1919-50; and Turtle ke, N. Dak., 1950-51 (resigning in 51 because of declining health). In 16 he married Cornelia J. Sabe, who ssed away in 1944. Survivors are ur children and six grandchildren. wo sons, Irvin and Percival, are pas-rs.

Andreas W. Fedde

Andreas W. Fedde, one of the foun-rs of Hill Avenue Grace Church in sadena, Calif., died Nov. 16 at 73 ars of age. At the funeral held in e church, Pastors V. H. Quello and H. Berg officiated. Mr. Fedde was rn near Flekkefjord, Norway, and me at an early age to the United ates, residing successively in New York, Colorado, and California. He is survived by a son, two daughters, and four grandchildren.

ANNOUNCEMENTS

Free to any church willing to transport it: Altar (in white and gold), with altar piece and communion rail; pulpit; and font. Contact Arendt Danielson, R. 1, Loyal, Wis.

For Sale: Used pews in good condition, 14 eleven feet, 4 nine feet; reasonably priced. Pulpit and altar with communion rail to be given away. Write the Rev. N. K. Estrem, Pelican Rapids, Minn.

Special Short Course for Pastors at Lutheran Bible Institute, Minneapolis 4, Minn., six Tuesdays from Jan. 4 to Feb. 8, 8:15-10:00 a.m. Instructors: the Rev. W. B. Fagerberg, Miss Carla Holtermann, Miss Oletta Wald, Dr. J. E. Gronli, the Rev. F. M. Norstad, the Rev. T. W. Wersell, the Rev. Merton Strommen. No registration fee.

Bethany Indian Mission, Wittenberg, Wis. Sixty-five colored slides with script about the Indians and the Indian mission work are available for church programs by writing to either the Bethany Indian Mission, Wittenberg, Wis. or the ELC Home Mission Office, 422 South 5th St., Minneapolis 15, Minn.

WITNESS FOR CHRIST
1955 MID-WINTER CONFERENCE
ON EVANGELISM

January 27-30, 1955

✠ ✠

Milwaukee Arena
Milwaukee, Wisconsin

✠ ✠

Sponsored by
The Lutheran Evangelism Council

Let us witness for Christ together!

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 acre farm for sale in Kandiyohi County, Minnesota. About 100 acres under cultivation, all in one field. About 15 miles from Willmar. Price, $65 per acre; easy terms. 392-1A

80 acre farm for sale in Yellow Medicine County, Minnesota. Tilled and fenced with good set of farm buildings, well, phone, REA. On school bus route and good gravel road. 5 miles to ELC church. 392-2A

320 acre valley farm for sale in Cass County, North Dakota. Large modern house, 5,000 bushel grain elevator, good barn, chicken coop, machine shed, 35 acres pasture, creek, good well, two large feed lots. Have silage, hay, alfalfa and corn in yard. All set for feeding cattle, sheep or pigs. Price, $130 per acre. 392-3A

For sale—Half interest in 920 acre ranch with 260 acres of leased land and Christian Dude Ranch Camp in connection. Located on a beautiful lake, fishing, excellent hunting.

For

CHRISTMAS

GIVE THE REVISED STANDARD VERSION BIBLE

THE PERFECT GIFT	R. S. V. B.
Genuine Leather	$10.00
Buckram	$ 6.00
Illustrated editions	$3.25 & $3.50

Write for a Listing of our complete selection

AUGSBURG PUBLISHING HOUSE
Minneapolis 15, Minnesota

Indian mission work in connection with Youth camp. Excellent opportunity. 392-4A

Homes

Large house on corner lot, suitable for rest home, for sale in Glenwood, Minn. Previous parsonage property. 392-5B

Cottage for sale on lake in Western Minnesota. Price, $2,850. Or for rent from June through October. 392-6B

Businesses

Two-story business building, 44x80, on main street, for sale in town of 2,000; rich farming community in Southern Minnesota. New heating unit. Owner retiring. Price, 22,000; part down with payments to be agreed on. 392-7C

WANTED TO RENT

Christian couple want to rent a two or three room furnished apartment in Minneapolis by January 3, 1955. 392-8B

Responsible family of six, members of ELC, desire to rent home, with option to buy, in town no smaller than 1,000 to 1,200 pop., in either Eastern Fillmore County or Eastern Olmsted County, Minnesota. 392-9B

POSITIONS WANTED

Christian printer desires part time work as operator or floor work while attending L.B.I. in Minneapolis. Available January 3. References furnished on request. 392-10E

HELP WANTED

Part-time housekeeper wanted for South Minneapolis church. 392-11F

Middle-aged Lutheran housekeeper wanted in North Minneapolis home for widower and two sons, ages 7 and 10. 392-12F

Christian lady wanted to work as maid and nurses' aid in Old People's Home in Southeastern South Dakota. 392-13F

Married couple wanted on farm in Eastern Wisconsin. Have separate house, garden space, and good wages. 392-14G

CHANGE OF ADDRESS FOR PASTORS

Oliver Carlson, 2 Rue de La Liberte, Noisy Le Sec (Seine), France

Gordon I. Hope, 202 8th St. S. W., Medicine Hat, Alta., Can.

Orlando Lee, 1613 7th St. So., Moorhead, Minn., (P.O. Box 64) 1-10-55

David Lovaas, 5443 West Huron, Chicago 44, Ill. 11-15-54

Roy K. Malde, 1559 E. Florida Ave., Hemet, California 1-16-55

M. J. Moen, Concordia, Kansas 11-1-54

A. M. Nelson, 1116 N. Louise St., Apt. 4, Glendale 7, Calif. 11-27-54

Leslie Otterby, Grayland, Wash. 10-1-54

Henry E. Rasmussen, Box 149, Stoughton, Wis. 11-15-54

L. T. Reishus, 817 Park St. S. W., M N. Dak.

B. J. Rothnem, 208 Oakland, c/o A. MacDonald, Ypsilanti, Mich. 1-11-55

Norman Salte, Fairy Glen, Sask., Ca 12-13-54

H. O. Scobey, 1638 Pennsylvania St., 6, Denver, Colo. 11-15-54

A. R. Sellevold, Sacred Heart, Minn. 55

Murley Severtson, 1825 North Roc Ave., Rockford, Illinois 2-15-55

Dale Striker, Maskell, Neb. 1-16-55

A. S. Tanner, 1532 Branston, St. Minn.

J. O. Valtinson, 4817 W. Washir Blvd., Chicago, Ill. 1-1-55

BIBLE STORIES FOR CHILDRE

GOD'S GOOD GIFTS by Ruth S. Gray

Ten poems and two short stories emphasize all the wor ful things God gives us—the day, night, seasons, h Bible, Christmas, Jesus and many more. In simple lang and lovely color, this book helps a child know that e gift comes from the Father. Ages 3-7.

Code 3

IF JESUS CAME TO MY HOUSE
by Joan Gale Thomas

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